



The Anglican Catholic Chronicle

*Newsletter of the Anglican Catholic Church of Canada
A Province of the Traditional Anglican Communion*

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*A Message from
Archbishop Shane Janzen
Primate of the TAC
Metropolitan of the ACCC
and Bishop Ordinary of
The Diocese of Canada West*

ALL too quickly it would seem comes the changing of the seasons. Spring to summer, and summer to autumn. With the changing of the seasons comes planting, ripening, and harvest. For us here in Canada, autumn brings with it the traditional festival of Harvest Thanksgiving, perhaps one of the oldest festivals in the world. It is as old as the fields and valleys. It began when primitive man felt within himself a stirring of thankfulness to someone or something for the mystery of life and the bounty of the land and sea. The ancient Israelites of the Old Testament had their service of thanksgiving for the fruits of the earth. Even the secular world pauses briefly on the first Monday in October here in Canada to give thanks, even if it is sometimes more a festival of overstuffed turkeys and overstuffed people.

At Thanksgiving each autumn, our churches are decorated in an array of produce, including the traditional cornucopia. We sing the familiar thanksgiving hymns. But over and above all of these familiar rituals of Thanksgiving is the underlying truth universally held but not always realized that God is a bountiful Provider; and that in this bountiful provision we learn of God's love and goodness toward us. We pause to give thanks to God for His bounty and provision: For the sun, the rain, the beauty of land and sea; for food and shelter; freedom and peace; for our families and friends. And, most importantly of

all, for God's gift of faith and the promise of everlasting life.

Thanksgiving is not only a time to give thanks for the generosity of God's provision for our physical well-being and for the freedoms and blessings we enjoy in this great land of ours, but it is also a time to give thanks for God's care and concern for our spiritual well-being. Every soul is precious in God's sight, whether the person be rich or poor, learned or ignorant, mentally or physically challenged; whether a saint or sinner; be it the unborn, the aged, the sick and the dying -- all are precious in God's sight. His love for us is unconditional; He desires only our well-being and our salvation.

Like His generous bounty at harvest, the salvation of God from sin and death is free. We cannot buy it. We cannot earn it. We can never deserve it. It is completely and unconditionally free in God's loving gift to us in His Son, our Saviour Jesus Christ. All we are required to do in return is to accept God's generous, loving gift of salvation with penitent hearts and humility of soul – giving God in turn our sacrifice of praise and thanksgiving.

A farmer sowing seed in a field in the cold of a Spring day may seem to be doing something rather foolish -- and when the young shoots first appear they seem so frail as to have no real chance of survival. It is not until harvest, when food for man and beast is before the eyes of all, that the whole mysterious process is made clear. It is then that God's design, God's promise is fulfilled and made evident.

And what of God's design in your own life? Perhaps you can see no design, no plan or purpose for your life, or for the life of a loved one. Perhaps there are more questions than answers. But, as so many faithful Christian men and women have come to know through

the years, when we look back over our life and reflect on the past with the eyes of faith, we can indeed see the design of God; and know that behind all the things we could not understand and found so difficult to accept at the time, there was the loving hand of God: ever-present, leading, guiding, comforting, healing and forgiving.

God indeed has a design and a plan for each life. No life is useless. Each life has a meaning and a purpose. By God's loving plan, our lives are moving toward a destiny, a goal and a place chosen of God. Our life here is but a preparation for a fuller life, for the perfect vision of God; Who has prepared for us such wonderful things beyond anything we could ever imagine or conceive.

One day soon will come the harvest of our souls. The day when God will call us home for the Great Thanksgiving Banquet, when we shall know ourselves even as God knows us; and behold our Saviour face to face. Then we shall rejoice in the rich harvest of our salvation.



***A Message From
Bishop Craig Botterill,
Bishop Ordinary of the
Diocese of Canada East
& Provincial Chancellor***

“I Know Your Faith”

Most of the twelve Apostles met with violent deaths for their faith in Jesus Christ. They were martyred both within and without the countries of the Roman Empire where they spread out to preach the Good News that the Messiah had come and that through faith in Him men could obtain forgiveness of sins and inherit eternal life.

One exception to the martyrdom of the Apostles was Saint John. He was one of the few apostles to die of natural old age, and he lived well into his 90's. Saint John, however, so annoyed the Roman officials for refusing to be silent about Jesus that they exiled him to live out his remaining years on the Island of Patmos, off the coast of Greece.

There, forty years after our Lord's ascension into heaven Saint John was mystically shown a revelation of the future and he wrote down his experience in what has been handed down to us as the final book of the Holy Bible – the Book of Revelation.

In Revelation Jesus instructs St. John to write to seven early Christian churches. In each letter Jesus sets out clear warnings to those churches and their followers that also apply to us today – both as a church and as individuals.

Writing to the Church at Laodicea, Saint John records this message from Jesus:

These are the words of the Amen, the faithful and true witness, the ruler of God's creation. I know your faith, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I will spit you out of my mouth. Those whom I love I rebuke and discipline. So be earnest and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and dwell with that person, and they with me.

Remember when you first fell in love? Your heart burned with longing for your partner. This is also true of how we come to Jesus. When we first respond to the Gospel and come to accept Jesus as our personal Lord and Saviour we burn with longing to be consistently closer to Him, to come to know Him, to make Him the very centre of our life and of our being. We join a church, we may take on lots of new parish responsibilities. We may seek ordination. We can't get enough of attending bible studies and immersing ourselves in our new faith. Remember how the Holy Spirit first descended upon the remaining Apostles in the Upper Room in Jerusalem after the crucifixion as flames of fire? That flame is enkindled in us when we become Christians. First at our baptism, then fanned at our Confirmation and or Ordination, we positively glow with the heat generated by our passion for Christ.

That is to say, our Faith is “hot” and alive.

Now let's return to Jesus warning to the Laoedecians: "I know your faith, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I will spit you out of my mouth."

Jesus is speaking to this Church. Jesus is speaking directly to you and me, to each one of us who once burned with passion to give our lives to Him and Him alone. There are many distractions that can cause our Faith to become lukewarm or even cold. Our human nature gets in the way of being good Christians and through envy, anger, jealousy, or Church politics, we grow weary in our commitment to the Church. Life intervenes and throws cold water on our once hot faith though crises of health and relationships. Sometimes new friends, family, or coworkers ridicule our first love and plant the seeds of resentment that disillusion us with our devotion to the Body of Christ, which is the Church.

There are many bad influences and many crises in the lives of every one of us. For some their faith becomes cold and they leave the Church. For many others, however, out of a sense of obligation, or habit, or not even knowing why, they continue to attend church and participate in its activities and ministries - but their heart really isn't in it anymore. Those are they of whom Jesus says their Faith has grown lukewarm. They stay, but they are just going through the motions.

Why am I telling you this? At my consecration as a bishop I swore to do my duty to rebuke and discipline those souls placed in my charge and care. And because I love each of you, and each of our missions and parishes I am delivering this same message to each church and to each individual in the ACCC. Why? Listen one last time to Jesus' words and ponder them in your heart in the days to come - because nothing less than your eternal souls hang in the balance:

I know your faith, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I will spit you out of my mouth. Amen.

THREE UNDERSTANDINGS OF STATE NEUTRALITY By Bruce J. Clemenger

Why not force doctors, schools and charities to operate under current social values?

A number of religious liberty issues have made headlines in the last year. Likely you've heard about the Canada Summer Jobs grant program, the proposed law school at Trinity Western University, the Quebec government's attempts to refuse public services to people wearing face coverings, and rules in Ontario that require effective referrals be given to patients requesting euthanasia and other procedures even when they go against the conscience of the medical professional.

Often such controversial situations involve individuals or groups that hold a belief not shared by the majority of Canadians, and public policies that claim to treat all Canadians neutrally but end up discriminating against perfectly legal forms of non-conformity. The result can be freedom constrained or benefits withheld. Many times it's a minority religious group complaining that it is being treated unjustly, but its complaints are rejected with the explanation that regulations of a secular state must be religiously neutral.

So, it is critical all Canadians understand this idea of state neutrality and how it is being applied.

Traditionally there have been two meanings. The first, the historic Canadian approach, is that neutrality means being non-sectarian or fair – the government does not play favourites and treats all the same. In funding or decisions about collaboration, the government under this model must act with indifference to whatever faith animates the group they are working with. The focus is usually on the activities being funded,

which should of course be ones that contribute to the public good.

So in Canada there has historically not been a barrier to government funding for programs of faith-based organizations. This understanding of state neutrality means government funding or accreditation/recognition (direct or indirect) is allowed regardless of the religion's beliefs. (And "religion" here is meant in the broadest sense including atheism, humanism and other world views and sets of values.)

If the group seeking funding or recognition meets the appropriate criteria related to the benefit it is requesting, if it meets the standards and conforms to the activities required for funding/accreditation, then under this model the government must not take sides. It must be non-sectarian.

In B.C. and Alberta for example, faith-based schools do receive government funds as long as they meet the educational requirements. This has been the Canadian approach to church/state collaboration.

The other approach to neutrality is to think of it in terms of abstinence. Under this model a government will not fund any program of any religious organization, nor should it be seen to be supporting a religious organization. This is the American approach flowing out of the interpretation of their First Amendment. We do also find it in Canada, for example in Ontario's approach to public funding for religious schools. The funding of the Catholic system is required by Section 93 of the Canadian Constitution and protected from the application of our *Charter of Rights and Freedoms*. But outside this exceptional obligation, the Ontario government will not fund religious schools – it abstains.

Now with situations like the Canada Summer Jobs granting program there seems to be emerging a third approach –

let's call it *selective neutrality* or *sectarian neutrality* – which results in selective benefiting of some religious organizations. Like the fairness approach, this model technically can say it allows organizations to believe whatever they want, and the government does not deny a benefit because of religion in itself. However, the benefit is withheld if the organization or individual does not affirm/comply in its practices to the Charter and Charter values (which, by the way, have not been delineated by any court or by Parliament).

KEY TERMS

NON-SECTARIAN – Not allowing judgment of others (or services offered to others) to be influenced by their religious affiliation

FREE AND DEMOCRATIC SOCIETY – The *Charter of Rights and Freedoms* opens with an important clause – all the rights contained within are subject to "such reasonable limits, prescribed by law, as can be demonstrably justified in a free and democratic society." Free refers to minimal limitations placed on individuals and the maximum ability to pursue what they consider good. The primary limitation is that they should not harm others. Democratic means all can participate in deciding how we will govern ourselves as a society. There is always a tension in democracy because consensus or 100 per cent agreement is rare, and compromises usually need to be made. Being free and democratic is particularly intended to protect minorities from being marginalized or excluded by the majority.

LIBERAL DEMOCRACY – A political tradition that promotes individual freedoms and universal participation in the life of the society (particularly in politics), the rule of law, the balancing of government powers and the protection of human rights and civil liberties, usually codified in a constitution that limits the powers of the government.

State neutrality according to this selective approach means the state can't benefit or accredit any organization or individual that acts contrary to the Charter and its values. This is a bit like the abstinence approach mentioned earlier. It's also a bit like the stance of religious neutrality as fairness in the sense it is fair to all religious organizations or individuals that comply with the Charter and Charter values.

Therefore, depending on the situation, the government agency can either invoke neutrality as fairness or neutrality as abstinence. But in fact this is not a truly neutral approach. It is actually a sectarian approach limited to helping groups that share a commitment to Charter values and certain rights.

Although "Charter values" sounds secular and open rather than religious or sectarian, in fact Charter values are legally undefined. While they are not mentioned in the Charter, they are often invoked to defend an interpretation of the Charter and the freedoms and rights it protects, to determine in what situations the freedoms and rights can be restricted, and to interpret what is in the public interest. Because Charter values are loosely defined and have been a bit of a moving target, in effect this phrase is all too easily used as a stand-in for majoritarian beliefs, morality and values. In fact, the Charter exists to protect all Canadians from government activity that may violate our freedoms and rights. Legally the Charter applies only to Parliament and legislatures, and any agencies given statutory authority such as law societies and colleges of physicians.

Provincial human rights codes are the comparable rules that apply to non-government entities such as individual persons, businesses, not-for-profits and charities.

There is a tendency in many of the controversies mentioned here to press conformity to the Charter and its values on groups to which it does not apply, when for example an organization receives a government benefit.

Human rights codes allow religious organizations to make distinctions in hiring based on religion, to maintain the religious integrity of the organization, for example. The Charter has no equivalent provision because governments can't make distinctions on hiring based on religion – they have to be secular.

Let's apply this to four of the examples mentioned earlier.

The members of a provincial law society seek to withhold accreditation from TWU's proposed law school. Why? Because they object to the Christian university's Community Covenant, which uses a traditional (heterosexual) definition of marriage. TWU's policy is lawful, it abides by the human rights code of B.C., but it does not conform to the moral sensibilities of the law society's members, and the society, an agency acting under the statutory authority of the government, seeks to withhold accreditation.

Everyone agrees TWU will be able to produce good quality lawyers, so they meet the criteria of neutrality as fairness, but TWU dissents from the morality of the majority of members of the law society, and they vote to withhold accreditation. The freedoms the Charter defends are denied when inconsistent with the values that members of the law society want to promote. The values are imposed on TWU, a private school, if they want to be accredited.

To put it another way – *Accreditation is withheld because TWU dissents from and is non-conforming to the broader civil definition of marriage.*

Wearing the face-covering niqab is offensive to many Canadians, but it is lawful. Quebec passed a law that will deny government benefits to women who wear one when receiving the benefit. They call it religious neutrality and invoke the mantra of the secular state, saying they are not targeting a religion, and state neutrality means that government employees should not support the offending practice. Public employees can't express their religion in their workplace – provincially funded Muslim daycare workers cannot wear a niqab. The state's burden of Charter compliance and neutrality is imposed on all government employees, lest the government not be seen to be neutral.

Basically – *A woman dissents from, or is non-conforming to, the public's moral objection to a face covering, and she is denied a public benefit.*

The government claims the controversial attestation in the Canada Summer Jobs grant application does not prohibit religious groups from applying, but it does ask applicant organizations to affirm the Charter, reproductive rights, other rights and Charter values, as well as not discriminating on the basis of, among other things, religion. It is a values or ideological test that some religious organizations can agree to and others can't.

The government claims any religious organization can apply – it is being fair – as long as it agrees with the government's values. If it does not, the government abstains from funding. In effect, it is imposing the special responsibilities and limitations the Charter places on governments – and actually quite a bit more – onto organizations to whom the Charter does not apply. It has decided to deny a benefit to organizations that can't attest to certain rights and values. In the end the government claims it is treating all religions

fairly while abstaining from benefitting those who do not attest to certain values.

To sum up – *The organization dissents morally from the government's view of reproductive rights, or can't attest to unspecified rights and values, and the grant is denied.*

Permit me one last example. The College of Physicians and Surgeons of Ontario has a policy requiring doctors to provide effective referrals for procedures which some doctors, for reasons of religion or conscience, can't be complicit in. In effect, this policy places the burden on each individual doctor that really belongs to the government – to provide equal access to all legal medical services. Individual medical professionals must act as if they are governed by the Charter in their medical practice. They must abstain from living according to their deeply held beliefs.

In short – *The doctors dissent from widespread moral acceptance of euthanasia and abortion, and they are compelled to participate.*

In each case the dissenter or non-conformist is denied a government benefit, and this is done in the name of Charter rights and values and an appeal to state neutrality.

Part of the promise of a free and democratic society is that dissenters and non-conformists are not denied benefits or restricted from participation in the public sphere, including public service.

How to treat religious minorities is an old debate, to which the political tradition in Western Europe and North America of liberalism was intended to be a solution. Liberalism said: *No religious tests. Governments are non-sectarian. All can fully participate and benefit from government programs and fully participate in the society.* How ironic that a tradition which historically rejected religious tests is now dabbling in values tests, which have exactly the same effect!

To be clear, our freedoms and rights are not absolute. Even those delineated in the Charter to protect us from government action can be restricted or violated if doing so is justifiable in a free and democratic society (Section 1).

So, the more robust our understanding of being a free and democratic society, the more expansive will be our freedoms.

The answer to this set of current controversies is for Canadians to re-embrace the fairness model of neutrality. It is a distinctive feature of Canada. It engenders tolerance and respect in a society characterized by deep diversity.

And it would be wise to shift the rhetoric from the language of neutrality to that of fairness. The Supreme Court itself has admitted that ultimately neutrality is impossible, but that nevertheless the state should be as neutral as possible. With different meanings at play, the word is becoming less helpful.

The Charter is intended to facilitate and protect our ability to pursue our respective conceptions of the good life with minimal interference from the government. As is often said, it is to be a shield (to protect minorities) and not a sword (to force them to adopt majority values).

The qualification for government benefits should be criteria related to the benefit, not sectarian values or beliefs. The government should be non-sectarian – whether the sect is based in religion or any parallel set of beliefs.

If the current trend away from a fairness model of neutrality continues, we can only anticipate more attestations being required for organizations to receive different government benefits, and more attempts to require conformity to an undefined and changeable set of Charter values. (Most recently, the phrase was used in the January

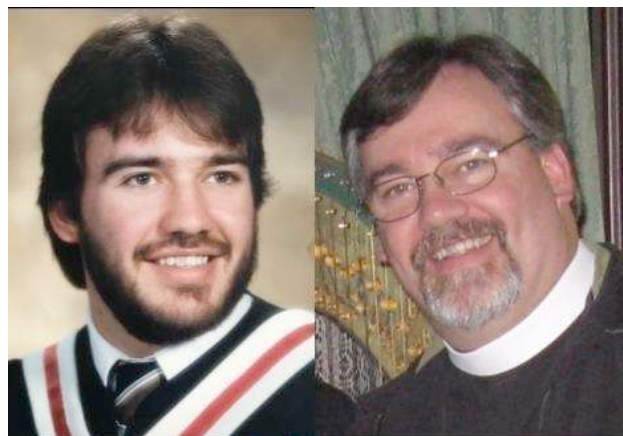
court decision supporting compelled medical referrals in Ontario.)

In the TWU case, which is awaiting a ruling from the Supreme Court, the Canadian Bar Association argued the logic of denying accreditation to TWU's law school would also apply to charitable status. The Bar Association basically said: Not only should TWU be denied accreditation based on its religious beliefs, but why not also deny charitable status to all religious groups?

These issues are not just about accreditation of a law school or a job grant. They are about what it means to live in a liberal democracy and how governments treat us – particularly those with minority views, the dissenters and non-conformists.

Bruce J. Clemenger is President of The Evangelical Fellowship of Canada. Reprinted with permission from Faith Today, Canada's Christian magazine (Mar/Apr 2018). Free sample copies or subscriptions: 1-866-302-3362 or www.faithtoday.ca.

**IN MEMORIAM:
FATHER GEORGE DALEY
May 22, 1965 – July 22, 2018**



Born May 22, 1965. Made a Deacon on October 18, 1999 (Feast of St. Luke), and ordained a Priest on June 24, 2000 (The Nativity of St. John the Baptist).

FATHER GEORGE DALEY leaves behind his loving wife, caregiver, and best friend Stacie; his son Jackson (Tianna); and daughter Grace, all of Courtenay BC. He is survived by his parents Don and Joan Daley, sister Kieran, and nephew Joshua of Simcoe, Ontario. He also leaves behind a large extended family of aunts, uncles, cousins, and his special friend Van Brett, along with the congregation of St Paul's, in Port Dover. His caring and supportive in-laws include Stacie's mother Pam Wadlin and her husband Rev. John Paul of Sky Valley, California; her father Bill Montfort of Mesa, Arizona; Stacie's brother Bill Montfort, his wife Catherine and their children Joshua, Keegan, and Connor of Panama City, Florida. Stacie's family also includes many aunts, uncles, and cousins and her special friend Susan Stockinger.

Father George's education included an Honours Graduation Certificate from Waterford District High School, and Certificate of Graduation from the Anglican Church Army. While in the Church Army, George met the love of his life Stacie Montfort. They were married in 1990 in Newcastle Bridge, New Brunswick. Together they went to Halifax, Nova Scotia, where George obtained a B.A. from the University of King's College, Dalhousie University. He then went on to receive a Masters of Divinity from Whycliffe College, University of Toronto in Ontario where their beloved son Jackson was born.

His first Parish was at Hudson Bay/Arbourfield, Saskatchewan where he received his Ordination and Priesting. He also helped to design and build a new rectory during this time. It was in Saskatchewan where their lovely daughter Grace blessed them by completing their family.

After five years in Hudson Bay, the Daley Family moved to Courtenay, BC and the Parish of St. John the Divine. It seemed that building and refurbishing rectories was part

of George's calling, as he also helped to refurbish this parish as well.

Five years later, circumstances led him to accept a position with a Mission congregation in Peoria, Arizona and the family once again relocated. Not long after their arrival in Arizona, signs of Father George's illness became evident. After a late December service, he was rushed to the hospital after collapsing. He was diagnosed with brain cancer and underwent surgery a few days afterward to remove the tumours.

The family decided to return to Courtenay, BC for Father George to recover and to receive necessary treatment for his illness. Father George was never able to return to work on a full-time basis. However, he was ultimately asked to assist a small group of committed Christians to form a congregation. This congregation became the 'St Thomas Traditional Anglican Church'. His last service with St Thomas was on July 8th.

Father George leaves a host of friends and associates. He had a gift for reaching children, youth, seniors, and the marginalized in society. He had a quiet and soft spoken manner about him and loved people. He often struck up conversations with those he met on the street, in coffee shops, or on park benches.

ACCC CALENDAR – COMING SOON

Provincial Council Teleconference – September 15

Archbishop Janzen attending the meeting of Continuing Anglican Bishops (USA) in Denver, Colorado – October 10-13

ACCC Synod – July 23-26, 2019, Calgary